THE

BROWNISTS

SYNAGOGVE

OR A LATE

DISCOVERY

Of their Conventicles, Assemblies; and places of meeting.

Where they Preach, and the manner of their praying and Preaching.

With a Relation of the Names, places and Doctrines of those which doe commonly [illegible].

The chiefe of which are these:

Greene, the Feltmaker.
Marler, the Buttonmaker.
Spencer, the Coachman.
Rogers the Glover.

Which Sect is much increased of late within this City.

A Kingdome divided cannot stand.

Printed [illegible]

DISCOVERY

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BRITISH MUSEUM

The Brownists Synagogues.

OR,

A Discovery of their Conventicles and Assemblies,

THe distractions of these times are not unknowne to be caused by the Copiousnesse of Sects, Religions I cannot terme them least I should disallow of that Axiomaticke of K. *Iames* of blessed Memory, for he acknowledged but two Religions, the good and the bad, and those were the Protestants and the Papists, the Protestant the true, and the Papists the false, but there are a Company of erroneous Sectarists, and Hæriticall opinions, crept in amongst us, like so many weeds in a pleasant Garden; what good counsell hath our Saviour given us, and how little use doe we make of it, he bids us take heed least we be led away with the Doctrine of false Prophets, *Matth.* 7. 15. yet how apt are we to believe the Traditions of men.

How many Sects and Schismes are lately sprung up here in this Kingdome, that they (like to the Plagues of *Ægypt*) have over-run the Land, but namely the *Brownists*, the Brothers of the Separation, beare the greatest sway, to what an height of impudency have they of late aspired unto, being upheld by too many of that Sect, they like the *Philistims* bring their *Goliah* to fight their battels; But there is no doubt, but there will arise a *David* of truth to beate down their violent & fantasticall Doctrine, by which so many simple Disciples are seduced, further these our Sectarists will abide no degrees in Schooles, all humane Learning must be layd by, Academies are to them abominable, nay herein they comply with the Papists, whose Doctrine they pretend utterly to abhorre, who hold that ignorance is the mother of Devo-

rion, and of these opinions was *Hacket* the notorious Predicant Cobler, whose body was buried in the high-way, and his Funerall Sermon was preached by one of his Sect in a Brewers Cart, such an Anti-Bishop was *Eaton* the famous *Button-maker* in St. *Martins*, but because they are translated from life to death: I leave them. Hence come those violent outrages, and Sacrilegious disorders cõmitted in the Church, even in the time of Divine Service, and hubbubs and strange tumults raised, where reverend silence ought to be used, by laying violent hands upon the Minister, rending his Hood frõ his neck, and rearing the Surplice from his back, he hardly escaping in his own person, from being torne in peeces, and even when the Psalme is singing, and the Preacher, ready to goe into the Pulpit, to deliver his Sermon; as likewise rending the Railes from before the Communion Table, chopping them in peeces, and burning them in the Church Yard, and this to be done without authority, commission, or order, in a riotous manner, taking upon them further power then Iustice requireth. I hope the *Parliament* will take into their wise and grave considerations and pious care, the peace of the Church, and not suffer it to be clowded or eclipsed by these mists and errors of darknesse and ignorance, my prayer is, & let it be prayer of all good Christians, that these *Egyptian* Locusts, that swarme in every corner of this City and Kingdome, may be expelled, that we may enjoy the light of the Gospell.

Let me gentle Reader not be prolixious, and I shall here relate unto thee the names, and places where these illiterate preachers live, and make their assemblies, with the unlearned Doctrines and opinions they hold.

[illegible] that I begin with, shall be at the reverend Gossip *Richard Rogers*, living nigh *Whitechappell*, [illegible] *Parish*, in *New-Market*, where he of [illegible] Congregation as he termes it, and in his

to seperate themselves from it, and gather themselves to those which doe feed the holy flockes, which doe abhorre that Diabolicall function of the Bishops, which are nothing but Altarwise, the spirit he tells them, moves him, and so proceeding hee tells them what first comes into his mind, his Apologie is, that he speakes nothing, but that which the spirit gives him utterance for.

Then there is one *Ieremy Manwood*, whose Doctrine is to be heard in Goare Alley nigh the same street, who doth commend the opinion of those wch being Seperatists, to abhorre the Society of the wicked, once in a fornight doth he teach.

Also there is one *Edward Gyles*, whose holy Brothers meet togerher in *Checker-Alley* nigh the same place, his Doctrine is this, That the guilded Crosse in *Cheapside*, is an Idolatrous Crosse, for many adore and worship it as an Idoll, and that it is an Eye-sore to their uprightnesse, and ought to be abolished, he teacheth every first day of the moneth.

There is also a Buttonmaker in *Aldersgate*-street, whose name is *Marler*, which doth seldome misse once in a weeke, and his opinion is, That every man should follow his owne calling, why then doth he robbe *Levi* of his due? Why doth he dare to reckon himselfe amongst the Children of the Prophets, his answer to which proposition is, because they prove droanes, wherefore he to show himselfe a laborious Bee, doth supply their places.

Also there is one *John Tucke*, whose Associates have their Convocation in *Fleet-lane*, and his opinion is, That the Booke of Common Prayer, had its first Originall from the Masse.

Humphrey Gosnold doth teach nigh *Tower*-hill, who doth keep his haire long, because he would not be knowne to be a Precisian, he telleth his holy assembly, that those Pipes or Organs, which are set up in *Pauls* Church, and other places, makes more noyse with their roaring, then all the Bulls of *Basan* did, when *Og* their King passed by them in triumph.

James Hawkins a Tinnerman is a Preacher to seperatists.

John Brumley in *Chancery Lane* is another Zelote, which doth exhort his Brethren to follow him, twice in a weeke he teacheth, the women his holy & zealous sisters, well affect him.

Roger Kennet, a *Yorkeshire* man, doth draw a company to him, nigh the *Royall Exchange*, his opinion is, none can bee saved, but those which are of their Elect.

Edward Johnson a Chandlor, is the teacher to the Society which Assemble together in *More-lane*, and holdeth these tenents, that the house, field, or Wood wherein their Congregation meets, is the Church of God, and not the Churches we meet in, because the good and bad come both thither, neither is it lawfull to have any Society with the wicked.

John Bennet, is he which teacheth nigh *Love lane* in *Westmin.* he disalloweth of humane Learning, his reason is this, some of Christs Apostles were Fishermen, when he called them.

George Dunny is the man which doth teach in the *Minories*, he tearmeth his holy Brothers and Sisters the seperated Saints, from the Prophane Church, wherein Idols have bin worshipped, and where Copes and Surplices, the Garments of the Babiloniſh Whore, is still worne.

Charles Thomas a *welchman*, doth teach in *Warwick-lane*, once in a fortnight, as hee holds none lawfull to be amongst the Prophets, but those who were inspired by the Spirit, so no man is fit for their holy service, but devout men, and who is familiar with the Spirit.

Alexander Smith, doth teach in the Congregation which gather themselves together in *Shorditch*, whose opinion is, no man ought to teach but whom the spirit moves, and for this one reason, may we set our selves against those Schollers, as Bishops, Deanes and Deacons, which strive to construe the Scriptures according to the translation of the *Hebrew*, *Greek*, and *Latine*, which last language, stinkes like a peece of Biefe twelve moneth old, yet new salted.

Samuel Nicholson teacheth in an Alley in *Seacole-lane*, hee [illegible] they are the Elect and pure in Spirit, chosen vessels of

But now I come to the two Arch-Separatists, *Greene* and *Spencer*, both which are accounted as Demy-Gods, they keep no constant place, but are here, and every where, the one of them is a Feltmaker, which is *Greene*, the other a Coachman, both which called an Assembly upon *Tuesday* being the 28. of Septemb. in *Houndsditch*, the tenor of his Doctrine was this, That the Bishops function is an Antichristian calling, and the Deanes and Prebends, are the Frogs and Locusts mentioned in the Revelation, there is none of these Bishops (saith he) but hath a Pope in their bellies, yea they are Papists in grain, they are all of them vnleavened soules, & we have turned them over to be buffetted by Satan, and such like Shismaticall Phrases, as the evill Spirit moves him.

But let all judge, was not this an excellent simile of the Reverend Coachman, which having an occasion to make use of a place, which sayes, ye shall be like unto Kings and Queens, which he did apply to those which were gathered together to his Sermon, hee called the men there Kings, the women Queens, saying, that it was an absurd thing for a King to keep company with a slave, or one of the blackguard, or for a Queen to keepe company with a Kitchin-stuffe wench, so was it an unseemly part for any of that holy Assembly, to keepe company with a Reprobate, one of the wicked, or one which did accord with the late Innovations raised by the Corporation of Prelacy, which similitude, whether it were Religious, let all good men judge, for the whole needs no Physitian, wherefore it is requisite in some cases, that those which are piously affected, should keepe cõpany with those that are in a wrong way, that by their Admonitions, the wicked might learne to tread the pathes of the Righteous, but I forbeare to speake any more of his Doctrine.

But to proceed to show the manner of their assembling, or rather dissembling.

In that house where they intend to meet, there is one appointed to keepe the doore, for the intent, to give notice if

there

there should be any insurrection, warning may be given them.

They doe not flocke all together, but come 2. or 3. in a company, any man may be admitted thither, and all being gathered together, the man appointed to teach, stands in the midst of the Roome, and his audience gather about him.

He prayeth about the space of halfe an houre, and part of his prayer is, that those which come thither to scoffe and laugh, God would be pleased to turne their hearts, by which meanes they thinke to escape vndiscovered.

His Sermon is about the space of an houre, and then doth another stand up to make the text more plaine, and at the latter end, he intreates them all to goe home severally, least the next meeting they should be interrupted by those which are of the opinion of the wicked, they seeme very stedfast in their opinions, and say rather then they will turne, they will burne.

Now have I discovered their Teachers, their meetings, and the manner of their meetings, I conclude, praying to God, that he would put it into the minds of some well affected Christians, to complaine of them to the higher powers, the Honourable and High Court of Parliament, for unlesse they be prevented and suppressed, it is to be feared, that this Kingdome will never bee free from Divisions, disturbances, and distractions, which, God of his great mercy ever defend.

FINIS.